The Perils of Young Men and How to Save Them.

[An Address delivered by the Rev. A. Nelson Hollifield, D. D., Pastor of the 3d Presbyterian Church of Newark, before the Young Men's Christian Association of Bloomfield, N. J., Jan. 30, 1889.]

Mr. President, Ladies and Gentlemen: Summoned by the kindness of the officers of the Young Men's Christian Association of Bloomfield, I appear before you, not only as an act of reciprocal courtesy, but in compliance with a nobler impulse, the desire to be useful.

In pursuance of this object I shall address you upon "the perils of young men and the means of saving them."

Have you ever seriously thought of the temptations and dangers that beset a young man in a community like your own? In order to have an intelligent view of this subject, it is essential that we consider the serious influences to which this class is subjected in childhood and youth. In some houses there is no moral and spiritual education whatever—the children are allowed to grow up like heathens, the horses in the stable and the dumb brutes on the premises are relatively better cared for than the immortal beings whom God has committed to the care of parents to train for him. A mother is represented as calling upstairs to the nurse and saying: "Jane, what is all that noise in the nursery?" Jane: "The little dog has taken Alice's candy." Mother: "Take it from him at once, and give it back to Alice. Poor little Fido mustn't eat so much candy, it might make him sick." She was more thoughtful for her pet dog than for her own child, and there are many like her.

They are so immersed in the world and their own selfish purposes, that they neglect their children and leave their training to those who have no other interest in it than a pecuniary one, so that they grow up to be their own masters and to meet wretchedness and ruin in life. No greater misfortune can befall a youth than to be lord of himself. This was one of the main elements of the gifted Byron's misfortunes, the source of that self-will, obduracy and waywardness which marred his character and made total shipwreck of his whole life.

Speaking of Lara, whose father died when he was but a child, he says:

"Left by his Sire, too young such loss to know,
Lord of himself, that heritage of woe,
That fearful empire which the human breast
But holds, to rob the heart within of rest.
With none to check, and few to point in time
The thousand paths that slope the way to crime!
Then, when most required commandment then,
Had Lara's darling boyhood governed men.
It skills not, boots not—step by step to brace
His youth through all the mazes of the race,
Short was the course his restlessness had run,
But long enough to leave him half undone."

So in thousands of homes throughout our fair domain there are youths who are being left to themselves, who know no law, no authority, no will higher than their own. And when they go out into the world it is like bringing a spark of fire and powder together. Some are reared in Christian homes surrounded by all those sacred influences which make for ... knee their earliest prayers, instructed by her in the sacred scriptures and her constant companions in the sanctuary, they are trained for immortality. During this long period restraints are necessarily placed upon their social nature and their depraved propensities. Self is involuntarily crucified, and ordinarily they chafe under the galling yoke and ardently long to throw it off and be their own masters.

In some homes the training of the young is needlessly severe. The child of five summers who cannot write his name or spell a word of two syllables, is expected to have the wisdom of a man of fifty, and the boy of ten or twelve, with his warm blood and tingling nerves and irrepressible inclination to run, romp, hollo, play, climb, and get into all kinds of mischief, is scolded and punished because he is not as stiff and sedate as his octogenarian grandmother who has suffered with rheumatism for a generation. He is not allowed to read anything lighter than the Bible, James' Anxious Inquirer, Bunyan's Pilgrims Progress, and Doddridge's Rise and Progress of Religion in the Soul.

On Christmas if his good-natured and sensible aunt gives him "The Arabian Nights," a family council is held and perhaps the pastor is consulted as to the propriety of permitting him to have such a book, and likely a compromise is agreed upon by allowing him to read a chapter a week in it. He is not permitted to keep company with boys of his own age, and is prohibited leaving the doorstep unless in charge of some older member of the family. The world is painted in the darkest hues, and the child grows up unacquainted with it but resolved to get acquainted just as soon and fast as he can. A story is told of a little boy whose grandfather had just died who asked his mother one day if his grandfather had gone to heaven? "Yes," replied the mother, "I trust so." "Well," said the child, "I don't want to go there then." "Why," asked the astonished mother. "Because" said he, "if I make the least noise he will strike his cane on the floor and say, hush, hush, stop that noise."

Many young men have been brought up under just such influences and feel exactly like that child. The result is that they enter upon active life prejudiced against Christianity and determined never to repeat the little experience of their youthful days. They form an easy prey for the world.

In other homes the training of children is constructed upon common sense principles. Wisdom and love characterize the entire course of education so that they are brought up "in the fear and nurture of the Lord" without being constantly and painfully conscious of the potent forces at work to perfect their character and to mould their lives "According to the pattern given in the Mount."

Now the youth from these various homes are sooner or later confronted by those evil influences "which drown men in destruction and perdition." Satan's net is spread in every path they tread. Possessed of a social nature, a young man is readily drawn towards the companionship of those who are bright and convivial, without stopping to consider their character. "Their feet run to evil." They are men of the world. Schooled in vice and immorality, he hastens "as a bird to the snare, not knowing it is for its life." The work of his destruction is made easy by the open and profligate desecration of the Lord's day, the low moral tone of a majority of the secular papers which constitute his daily reading, the false maxims of society, the reigning spirit of avarice and worldliness, the wide currency given to infidel works and thoughts, and immoral literature; club houses with their card rooms and wine cellars, theatres with their indecent scenes and questionable plays, gambling houses with their gilded splendors and alluring enticements, saloons on almost every corner attracting him by the gorgeousness of their display and the blandishments of their attendants, and finally those palaces of vice "where the dead are, and whose guests are in the depths of hell."

Though at first he may recoil from the temptations that thus beset his path, and look with holy detestation upon the gross sensualities in which he is invited to participate by his godless companions, in the end he yields and is lost, thus verifying in his sad experience that:

"Vice is a monster of such frightful mein,
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

My friends this is not a mere picture of imagination, it is history, a history repeated in all its essential points many hundred times every year in our country, and to as many homes scattered all over this broad land, goes the sad tidings of ruined character, dissipated life, and blasted ambitions, filling the hearts of loving mothers with inexpressible grief and "bringing their gray hairs in sorrow to the grave." Doubtless many homes in your midst are overshadowed by a great sorrow. The son about whom in infancy and youth twined so many bright hopes, has forgotten the instruction of early life, thrown off the restraints of the Christian religion, and entered boldly upon a career of infidelity or vice, and in many cases both, a career which if persisted in can only end in the destruction of the soul. As in Rama of old so in this town to day "a voice is heard, lamentation and great mourning, Rachel weeping for her children and refusing to be comforted, because they are not."

This sad state of affairs imposes upon us who are the disciples of Christ, the duty of doing all in our power to save these young men, and I desire to indicate very briefly and practically how we may discharge this important duty.

I. In the first place we are to do what we can in our individual capacity for the salvation of young men. Apart from all of our co operative work, we are to have a work distinctively our own which we should perform "with all our might." John the Baptist pointing two of his disciples to Christ, Andrew finding his brother Peter, Jesus seeking Philip, and Philip leading Nathaniel to the Savior, are our ... Whenever we find a young man unsaved, we are to interest ourselves personally in his spiritual welfare and by earnest prayer and persevering effort do all in our power to save him. It is simply surprising what one consecrated Christian may accomplish in this way.

Some years ago a pious man grieved at the vast number of persons in the city where he resided who did not attend church, resolved to do what he could by personal effort to bring souls to the Sanctuary and to the Lord of the Sanctuary, and he was instrumental in a comparatively short time in influencing 100 young men to attend the services of the church, many of whom were most hopefully converted, and the same field and like success is open to every one of us.

II. In the second place we are to do what we can as churches for the salvation of this large and important class of our community. We should seek to realize that the mission of the church in the world is to save souls, not merely to sustain the worship of God for the benefit of individual members, to keep alive the fires of religion in our own hearts, but to save others.

The Master has declared His Church to be "the light of the world." The lights in a light house are not kindled to illuminate the little room in which they are placed but to send their rays far over the sea, when darkness and storm are upon the face of the deep to warn and guide the richly freighted vessels that are coming upon the rock bound coast.

So we are *not to confine the light* of the Gospel to the limits of our several sanctuaries, but are to let it shine out upon the darkness of the world, to keep men off the reefs and out of the breakers of sin, and guide them to the fair haven of eternal life. Settling it in our minds that it is the great mission of the church to save souls, as churches we should make special efforts to save young men.

Invite them to attend your services, give them the number of your pew and tell them you would be pleased to have them occupy it; when they come make them welcome, speak to them as if you had a heart, request them to return as if you meant it, propose to introduce them to the pastor, get their addresses if you can, call on them, send others to see them; when they return, recognize them, and do everything to make them feel at home, instead as is too often the case, making them wish they were at home. Go to work in every good cause earnestly, heartily, get on fire with zeal, for young men, with their energetic natures and lofty ambitions and delight in progress, are as naturally drawn to a church of such a character as the shell fillings are to the magnet. But after all that individual effort can accomplish, after all that the churches can do, there will remain many of your youths and young men unreached, for there are those among their number whose skepticism and prejudices are so deep and strong they cannot be approached directly by individual Christians who work along the conventional, nor by the larger body of Christians in their organized capacity who appeal alone to the moral and religious side of their nature, and this leads me to remark in the

III. Third place that we should seek to save young men through secular agencies; if we can not reach them through the old methods then let us try new ones, being careful that they do not compromise Christian character, not in any way lower the dignity of the Gospel. Surely as long as these two principles are conserved we ought to be willing to do anything to save the perishing.

Man has a physical nature with its strong appetites and passions; a social nature with its intense longing for human sympathy and companionship, a mental nature with an insatiate thirst for knowledge, and in all there exists in varying degrees a love of the beautiful, the harmonious, the symmetrical, delight in song and music, and it is possible by ministering to these, and even lower wants of our fellow beings to secure their confidence and esteem, and thus bring them within the sphere of Christian example and influence.

But this work is to multifarious and exacting in its demand upon time and purse for the individual to undertake. Nor can the church in her organized capacity perform it. She cannot afford to turn the house of God into a concert hall, nor the pulpit into a lecture platform. Her functions are purely spiritual and the moment she secularizes her services, the Divine Spirit forsakes her, and she is only a lifeless queen upon her throne. Hence we need an association of Christian men banded together to make use of secular agencies for the salvation of young men. And this we have in the Y. M. C. A. with its gymnasium, game, reading and correspondence rooms, libraries and parlors, its lectures, entertainments, classes, committees on secular work, and its obliging secretary ready to meet young men, and give them such counsel as they need, all of which are designed to attract young men to this building, for the purpose of getting them interested in the religious services which are conducted by consecrated Christian men. The president of an association with which I was intimately identified for years in speaking of these secular agencies, in a recent meeting, gave utterance to these emphatic words:

"We have neither the time nor the money, nor inclination to run a gymnasium, nor a public reading room, except as they are instrumental in the salvation of souls," and this use of secular agencies for religious purposes has been the means of saving thousands of young men from vice and unbelief, and making them useful and honored members of society, and a blessing to their homes. Let me cite a single case out of thousands that might be given, as illustrating the nature and success of this method

A few years ago the secretary of the St. Louis Association received a letter from a Presbyterian minister residing in Philadelphia, saying that his brother, a wild dissipated young man had gone West, and asking him to look after him. At the very time this letter was received the young man was lying ill in that city, and the members of the association were constantly at his bedside watching him, and caring for his every want, with all the tenderness of Christian sympathy and affection, and he was so deeply moved by their kindness to a perfect stranger, that his heart opened to receive the Gospel, and he returned to his early home a converted man, and ever since has led an active, exemplary Christian life.

Here then in the providence of God is the agency you require to aid you in the great work of saving the youth and young men of your community.

It is possible that there are some who may think that while the Y. M. C. A. is a good thing in a large city, it is not needed in so small a place as this. In reply to this it may be said, that though your population is not great, yet the forces arrayed against your youth and young men are very great, and this association is needed to save those who are subjected to them. What you lack in numbers you make up in peril.

The proximity of Bloomfield to New York, with its many and subtle temptations, greatly increase the dangers to which your young men are constantly exposed and this condition calls loudly for the employment of every tried and approved agency which has in view the counteracting of those evil influences, and the saving of those against whom they are mainly directed, but the danger is not 12 miles distant, it in your midst. Evil of every form and degree lures the young to destruction in your community. Last Saturday night two of your saloons were watched for one hour, and in that time 32 young men entered one, and 58 the other, 90 men in a single hour visited two of your bar rooms, and those not your largest. Every night hundreds of them frequent the saloons and other places of immorality and vice in your town. They have thrown off the restraints of their early training, blotted out the memory of a mother's prayer and tears and counsel and are rushing headlong to destruction. If not arrested in their hellward career soon, they will be lost forever.

The young men who are exposed to these dangers should not be neglected because they are few in number. Christ preached to the woman of Samaria at the Well of Jacob. One soul was precious in his sight and so it should be in ours. The danger to which your young men are exposed in my judgment justifies the establishment of this association in your community.

My experience as a pastor has taught me that these associations when properly conducted are a wonderful help in all church work. They train "Young men who are strong" members of our congregations to pray and speak in public, to labor for the salvation of souls, and to aid in every good work.

The best and most consecrated young men in my church in St. Louis, those upon whom I could lay my hand at any time, and depend upon for any service for the Master, were the active members of the Y. M. C. A. Another thing they accomplished there, was to promote a feeling of brotherly affection among all denominations, so that indirectly they promoted spirituality in all the congregations in the city and stimulated Christian activity in every department. And these results are received in some measure whenever the Association obtains a foothold and is encouraged by the prayers and sympathy, and co-operation of Christian people.

It is no longer a debatable question whether it pays to establish this institution in towns of the size of this. It has been done in hundreds of cases, and succeeds grandly. You might as well debate the the question whether potatoes can be raised in your garden. I know of scores of towns as small, and many smaller than yours that support flourishing associations with great spiritual profit. If you think Bloomfield is too small for its operations just try it heartily for a year or two, and, my word for it, you would not give it up for any consideration, at least such has been my experience. A story is told of a gentleman who purchased a coat from a Jew. On trying it on and finding that it was entirely too large for him, he returned it, and said to Mr. Isaac Stine: "This coat is about three sizes too big." The Jew looked at him impressively for a few seconds and then said: "Mine frent dat coat make you so proud you will grow into it." So if you feel that the Y. M. C. A. is too big for you, just try it a while and you will com to be so proud of it that you will fill it completely. Then give it your sympathies, your prayers and your money, that through it you may be instrumental in the salvation of many precious souls.

Just a word in closing to the members of this Association. I congratulate you to night upon the success which has crowned your past labors. Let it be the starting point of something greater. When the Duke of Wellington had held his troops long in hollow squares, exposed to the galling fire and terrible assaults of the enemy, till his allies and the proper juncture came, and when he opened his lines and the French army began to give way and the English troops to utter their loud exultation, a calm voice was heard rising above the confused noise of battle, saying "No shouting, no shouting. Go on and complete your victory." And so I say to you, "You have done splendidly, but no shouting, no shouting, until Bloomfield, following in the footsteps of Morristown, which has a $30,000 building, and Berwick, Pa., which possesses a $20,000 edifice, loosens her purse strings and presents to you a commodious and thoroughly equipped edifice, which shall stand through all generations as a monument to her love of humanity, a silent but eloquent witness to her generosity and the sanctuary of her young men.

Montclair Boys' School.

McVICAR & DOW, Proprietors.

A Day and Boarding School for Boys.

FALL TERM OPENS SEPTEMBER 18.

A Full Course of Study, beginning with the Primary Department and preparing for College or Business. Special arrangements have been made for the conveyance of pupils from the Station to the School. Early application for admission is advisable. For Catalogue and information address or call on

J. G. McVICAR, PRINCIPAL.

Residence Union St., near Fullerton Av.

The New Jersey Business College.

DAY and NIGHT SESSIONS. COURSES IN BUSINESS STUDIES.

Shorthand; German; Mechanical; Architectural and Freehand Drawing. Terms low. Full information at the

New Jersey Business College, 764 and 766 Broad St. NEWARK, N. J.

Catalogue Free. C. T. MILLER, Principal.

COLEMAN Business COLLEGE. Newark, N. J.

BOYS, MIDDLE AGED MEN AND YOUNG LADIES. Trained for a successful start in business life at

Coleman College, 707 to 713 Broad St. Newark, N. J.

The largest and most popular school in the country. Course of study combines theory with practice by a system of business transactions based on real values. No vacations. Rates low. Graduates assisted to situations.

The College Journal and Illustrated Catalogue mailed on application.

H. COLEMAN, Principal.

THE American House BLOOMFIELD, N. J.,

At the "CENTRE," Three Minutes' Walk from M. & E. Depot.

The only Hotel in town where first-class Accommodations and Meals at all hours can be had.

Fine Wines and Liquors, Imported and Domestic Cigars from E. C. Hazard & Co., New York.

Special attention given to Transient Guests.

W. R. COURTER, PROPRIETOR.

American House Restaurant, Meals Served at All Hours, Day or Night. OYSTERS, STEAKS, CHOPS, &c. Separate Dining Room for Ladies. WM. R. COURTER, Proprietor.

MARTIN HUMMEL, DEALER IN THE BEST QUALITIES OF Lehigh and Wyoming COAL, —ALSO— Well Seasoned Wood, SAWED OR SPLIT. Yard on BROAD STREET, Near Inclined Plane Post Office Box 73. Bloomfield, N. J.

Lord & Taylor Grand Street Store. *Furniture.*

We would be pleased to have customers visit this department, where can be seen a full line of *Parlor, Bed Room and Dining Room Suits,* and a great variety of Fancy Chairs, Divans, Rockers, Tables, Desks, Book Cases, Cabinets, Easels, Etc.

ESTEY PIANO

SAVE MONEY by purchasing the best Piano. Do not decide what make to get until you have investigated the claims that are made for the Estey Piano. The patent repeating action used in these pianos makes them superior to all others, but besides this there are many other improvements that are not found in other makes. The immense business now being done in these pianos all over the world, and the surprising increase in the demand for them proves that there is something in their construction that is worthy of investigation. Write for catalogue, and mention this paper.

Correspondence solicited. Address SIMPSON & PRODDOW, No. 5 East 14th Street, New York.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

GOOD FURNITURE

Jas. A. Seward & Co

Formerly Warren Ward & Co.,

6 & 8 E. 20th St., N. Y.,

Invite the special attention of buyers of good Furniture to their stock of goods as being particularly adapted to the wants of all, and at prices within their reach. The well established reputation of the old house for **reliability and integrity** will be fully maintained and the good spirit of accommodation will be continued.

Furniture for the Parlor,
" " " Hall,
" " " Dining Room,
" " " Library,
" " " Bedroom,
" " " Kitchen,

Drapery and Upholstery of the very best.

Rattan Goods.
Iron Bedsteads.
Servant's Furniture.
Fancy Furniture.
etc., etc., etc., etc., etc.

Our Special Sale at the old Store,

Cor. Spring & Crosby Sts.,

will continue for a few days longer only. It is especially worthy of attention, as good goods are sold for less than the price of inferior articles, simply because a little out of fashion. Sold for Cash, but will be delivered free in New York or Brooklyn, and stored until June 1st, if desired.

LEADINE THE ONLY SELF SHINING STOVE POLISH

GEO. A. MOSS, Manufacturer, N. York. For sale by LEWIS DAWKINS, Central Building, Bloomfield.

THE MUTUAL BENEFIT Life Insurance Company. NEWARK, N. J.

AMZI DODD, - - President.

ASSETS (Market Values) Jan. 1, 1889. $43,514,460.54

LIABILITIES, New York and Mass. Standard, 40,151,937.33

SURPLUS, - - - 3,362,523.21

SURPLUS, by former New York Standard, (Am. Ex. 4½ per cent. Reserve), 5,734,253.21

Policies Absolutely Non-Forfeitable After Second year.

IN CASE OF LAPSE the Policy is CONTINUED IN FORCE as long as its value will pay for; or, if preferred, a Paid up Policy for its full value is issued in exchange.

After the second year Policies are INCONTESTABLE, except as against intentional fraud; *and all restrictions as to residence, travel or occupation are removed.*

CASH LOANS are made to the extent of 50 per cent of the reserve value where valid assignments of the Policies can be made as collateral security.

LOSSES paid immediately upon completion and approval of proofs.

BLOOMFIELD SAVINGS INSTITUTION.

Annual Report to the Legislature as required by law, of the affairs and condition of the Bloomfield Savings Institution, January 1, 1889.

ASSETS.

Bonds and Mortgages	$93,500.00
U. S. Bonds (market value)	19,500.00
Interest due and accrued	2,480.75
Cash on Hand and in Bank	16,928.85
	$129,409.60

LIABILITIES.

Due Depositors including interest to date	$117,899.94
Surplus	$11,509.66

Interest is credited to depositors on the first day of January and July in each year for the three and six months then ending. Deposits made on or before the first business day in January, April, July and October, bear interest from the first day of the month. All interest when credited at once becomes principal and bears interest accordingly.

JONATHAN W. POTTER, President. THOMAS C. DODD, Treasurer.

VICK'S Floral Guide

Is a work of nearly 200 pages, colored plates, 1,000 Illustrations, with descriptions of the best flowers and Vegetables, prices of SEEDS and Plants, and how to get and grow them. Price only 10 cts., which may be deducted from the first order. Printed in English and German. BUY ONLY VICK'S SEEDS, AT HEADQUARTERS. JAMES VICK, SEEDSMAN, Rochester, N.Y.

PEERLESS DYES ARE THE BEST For BLACK STOCKINGS. Made in 40 Colors that neither Soak, Wash Out Nor Fade. Sold by Druggists. Also Peerless Laundry Bluing, Peerless Ink Powders—7 colors, Peerless Shoe & Harness Dressing Peerless Egg Dyes—8 colors.

WHY NOT GET MARRIED,

$200. $200.

Two Hundred Dollars

WILL FURNISH A HOUSE OF 5 ROOMS.

We are constantly in receipt of letters asking the cost of furnishing a house in a moderate way. In answering these inquries we submit the following

PARLOR.

Good Substantial Walnut Frame Parlor Suit, Seven Pieces,	$45 00	
35 Yards Brussels Carpet,	15 00	
Marble Top Table,	3 00	$68.00
Parlor Stove,	10 00	
Walnut Frame Mirror,	5 00	

DINING ROOM.

Extension Table, 6 Chairs, Sideboard,	$25 00	
18 Yards Ingrain Carpet,	9 00	$34.00

BEDROOM.

Ash or Cherry Bedroom Suit, Spring and Mattress,	$35 00	
Small Stove,	5 00	$48.00
16 Yards Ingrain Carpet,	8 00	

KITCHEN.

Range,	$10 00	
Square Top Table,	1 00	
Four Chairs,	1 50	$13.50
Oil Cloth,	1 00	

The above does not indicate the lowest prices. We have Cheaper goods, also much higher.

Cash or Credit.

Goods Delivered Free of Charge to Any Part of the State

Amos H. Van Horn,

783 MARKET STREET,

Near Plane St.,

NEWARK, N. J.

CHAS. H. DAVIS -- CLOTHIER 797 BROAD ST.

OUR OPENING OF

SPRING OVERCOATS

WE have now ready and hung on our racks the most extensive line of Spring Overcoats ever displayed by any Newark Clothing House. These coats are made of the handsomest foreign materials, kerseys and wide wales, in all the latest light colored shades, silk-faced and satin sleevings, made equal to custom work, and the prices

Will Actually Astonish You.

I have concluded to make a Special Run on Spring Overcoats and double the sales by selling them at way down prices. If the price is an object, if the

Saving of 25 to 35 per cent is an Inducement to You,

Then I am undoubtedly entitled to your patronage. The Overcoats I offer for $9.00, $10.00 and $12.00 will simply astonish you when you see them. You will pay from $3.00 to $5.00 more in any other store for the same coats.

Come and see them!

Is what we ask you to do.

Our full line of Spring Suitings will be ready in a few days. In the mean time we are selling Winter Goods at Half Price.

Chas. H. Davis,

797 BROAD STREET,

NEWARK, N. J.